

THE MORNING STAR.

1,50 A YEAR, IN ADVANCE.]

PUBLISHED BY THE TRUSTEES OF THE F. W. BAPTIST PRINTING

ESTABLISHMENT. AND EDITED UNDER THEIR DIRECTION.

[WILLIAM BURR, AGENT.]

VOL. XIX.

DOVER, PORTLAND, &

BOSTON APRIL 16, 1845.

NO. 52.

OFFICE OF THE STAR
In the F. W. Baptist Building, Washington
St., (near the Town Hall), Dover.

AGENTS IN PORTLAND,
C. F. GARLAND, 95 Exchange St., and A. K. MOULTON,
AGENT IN BOSTON,
P. CONANT, Transcript Office, 10 & 12 Exchange St.

TERMS.
The STAR is published every Wednesday on the follow-
ing terms:—
For one year, if paid in advance, \$1.50
“ “ if paid within the year, 1.75
“ “ if not paid till after the close
of the year, 2.00

MORNING STAR.

For the Morning Star.

SHORT SERMONS—No. 7.

POWER OF CHOICE.

TEXT.—Chose ye this day whom ye will serve.—Joshua 24:15.

The Bible is not designed to teach us mental philosophy, nor any other kind of philosophy; but as truth in one department must of course harmonize with truth in every other department, the Bible will be found perfectly consistent with a true system of mental philosophy. Indeed it every where does and must assume the first principle of the science of mind; inasmuch as its teachings are addressed to the mind, and must therefore harmonize with the laws of mind. The language of Jehovah to the children of Israel—“Chose ye this day whom ye will serve,” is an illustration of this principle. The Bible has no where *pro-
ceded, or even asserted*, that man has the power of choice, but every where, as here, it is *TAKEN FOR GRANTED*. In God's instructions to man, He assumes that we are acquainted with the universal laws of human nature, and with what are justly considered first truths in morals and theology. The existence of God, for illustration, the Bible neither proves, nor asserts, but simply assumes. So with man's free agency.

If, then, the Bible assumes the true doctrine in relation to man's freedom, it may be profitable to inquire what it does assume, and thus we shall learn what the true doctrine is. To this inquiry the language before us is a definite and decisive answer. *It assumes that man has the power of choice.* The command is to choose; and none but a shameless tyrant ever commands what it is impossible to perform.

It is well in elucidating such a point as this to be somewhat systematic. I will therefore state in *order* a few points that may be suggested to establish the free agency of man as thus defined and understood.

1. Moral character consists in the intention of the mind. This is the universal decision of the human intelligence and in accordance with the teachings of the Bible. When we wish to become acquainted with the character of an individual, we do not inquire merely after his external acts, for these may be the same in the case of different persons; one of whom is virtuous and praiseworthy, the other vicious and blameworthy. You hear, for example, that a certain man has taken the life of his neighbor. But do you understand in view of that fact simply, whether he is virtuous or virtuous. No. You need to know still further what the circumstances were in which the act was performed, and what the man's motives were in performing it, before you can decide upon his character. If he has with malice aforethought laid violent hands upon his fellow-man, you condemn him as highly criminal. If as the executioner of a just law, and from conscientious regard to the authority of God, as in the case of Samuel, when he hewed to pieces Agag, he would be regarded as virtuous. If the result had been purely accidental, no moral character at all could be attributed to it. If, then, intention or choice is that alone to which moral character pertains, man has no freedom at all, so far as moral character is concerned, UNLESS HE BE FREE IN CHOICE.

2. Again, men universally assume that there are morally responsible only for their intentions or choice, and not for their merely external acts. These may be compelled, or forcibly restrained, or produced by nervous disease, or some other similar cause. But surely I am not responsible for any thing which is beyond my power of control—in reference to which I am not free. FREEDOM OF CHOICE, then, IS NECESSARILY CONNECTED WITH MORAL RESPONSIBILITY.

3. Men do believe and affirm to themselves, that they are free in reference to that which constitutes moral character. But the intention or choice alone has to do with moral character. Therefore they are free in reference to intention or choice. Men may theorize in opposition to freedom and free agency, but the conviction of the human mind still remains, that man is capable of changing his character. This conviction is either true or false. If it be true, then man is free. If it be false, the Author of the human constitution has written a lie upon it. The latter we cannot believe. In regard to all that God has done in the formation of the human mind, the language of the poet will apply with truth:

“Whatever is, is right.”

So deeply is the consciousness of our free agency impressed upon the human mind that it is found there in spite of all that false philosophy and false logic, assisted by the phreological desires of a wicked heart to throw off responsibility, have done to eradicate it. MAN, then, IS EITHER FREE, OR GOD HAS INSCRIBED UPON THE HUMAN MIND A PALPABLE FAULT.

4. Freedom of choice is necessarily assumed as the ground of any affirmation respecting the moral character either of ourselves or others. Prove that a certain injurious act which has been performed was necessitated, and it is at once impossible to affirm moral character in view of it. The conviction of every mind is that a man is neither blame-worthy nor praise-worthy, for doing that which he could not avoid. The veriest child understands it, and the spontaneous language which he utters in self-defence, when blamed unjustly for something which he has done, is—“I could not help it.” He knows that such a plea when once admitted must justify him fully from all guilt. “I could not help it,” (if true) all the apology which human reason demands. Banish the idea of human freedom and you banish the idea of right or wrong, in respect to human action. But right and wrong do exist; therefore free-

dom is not a chimera, but a fact. You cannot blame a man for doing what he was necessitated to do. Just as well might you impute blame to the falling tree which crushes all before it, or predicate guilt of the desolating torrent of sweeping tornado, or charge with crime the whirlwind or volcano, as to condemn man for his actions if he be not free.

5. The freedom of man is taken for granted in all judicial proceedings. The plea that a particular act was compelled, and that the individual accused could not do otherwise than he did, is always (if sustained by evidence) an efficient one. But would the plea that men uniformly act necessarily be admitted as a valid one before the Court in bench? No: the judges understand human nature too well, and are too fully acquainted with the facts in the case to admit such a plea as sustained. A while ago in a trial before one of the highest Courts of our Country, this plea was introduced and the prisoner's counsel argued long and strenuously (it is said) to prove that man was not free. He appealed to the writings and referred to the arguments of various learned and able theologians and metaphysicians to maintain the necessity of human action, and to exculpate his client from guilt, and save him from the penalty of the law. The laconic reply of the Court was—“Whatever may be true in *theology*, the *law* regards man as free.” What a force would penal enactments and the execution of law be if man were not free! What! inflict stripes and imprisonment upon a man for doing what there was no possibility of his avoiding? As well arraign before the Court and condemn and punish the ox-cart, or the stage-coach, or the railroad car, which has been the unconscious means of death to some innocent child or helpless cripple! As well lay the rod upon the mountain torrent, or do as Xerxes is said to have done in commanding stripes to be inflicted upon the unruly sea, or as the child is sometimes seen to, when in anger he breaks the stick by which he has been hurt, or beats the stone against which he has struck his toe! The whole system of law and penalty, reward and punishment is supremely ridiculous and absurd upon any other supposition than that man is free.

6. If we are not free in choosing, God is an infinite tyrant. He has thrown responsibilities upon us, and our endless happiness is staked upon meeting these responsibilities. Eternal life is the reward of obedience to his law, and eternal death the penalty of disobedience. He commands the sinner to do what he knows he cannot do, and then sends him to hell for not doing it! The thought is blasphemous! And yet just this is true if we are not free. The sinner is under the necessity of doing just as he does, and yet dire damnation is threatened him for so doing! God forbid! Reason and conscience forbid! *Forbid it, heavenly Father!*

7. If man is not free in the exercise of choice, the exhortation of the text and all the exhortations of the Bible are blank absurdity and sheer nonsense. Man is exhorted to choose, and yet all his acts are decided by stern necessity! As well might a man stand by the river side, and say to the flowing stream—“Choose now, whether thou wilt pursue the present course and give thy tribute to the ocean, or turn backward and hide thyself in thy native springs.” As well place himself by Niagara Falls, and in voice of thunder proclaim—“Choose thee this day, thou sweeping cataract, whether thou wilt henceforward dash down this precipitous steep, or reverse thy course and climb these ragged rocks.” As well stand by the ocean shore, and lift his voice above the roar of the dashing waves, and say to the mighty deep—“Choose thee now, whether thou wilt henceforth ebb and flow, or lie forever in calm repose!” How perfectly absurd and ridiculous to say to men in the language of Joshua—“Choose ye this day whom ye will serve,” if they be not free, but subject to the law of dire necessity. Is the Bible a book of such absurdity?

8. Probation is a perfect mockery if man be not free. Man is represented as being here on a state of trial. But what trial can there be if after all he is under the law of necessity and cannot but act as he does? We might just as well talk of putting a tree on trial to see whether it would grow upwards or downwards, whether its fruit would be found under the ground or above it! As well put a stone on trial on the side of a steep hill to see whether it would roll up or down.

But I need not dwell longer upon the absurdities and inconsistencies involved in denying to man the power of choice. Every thing unites in proclaiming that he is free—the exhortations of the Bible, the testimony of consciousness, the law of reason and the law of God. Is the Bible a mass of ridiculous nonsense? Is conscience a lie? Is the scheme of rewards and punishments a system of unblushing tyranny? Are judicial proceedings a perfect farce? Are right and wrong, justice and injustice, mere chimeras of a deluded brain? IF MAN BE NOT FREE, THEY ARE. As well blame a tree for being crooked, or praise another for being straight, as bestow upon man either praise or blame, if he be not free. And not only are the exhortations and commands of the Bible utterly absurd, but shamelessly tyrannical, if he be not possessed of the power of choice. DEXTER OF MAN'S FREEDOM IS CHARGING GOD WITH INFINITE FOLLY AND INFINITE TYRANNY.

E. B. FAIRFIELD.

Canterbury, April, 1845.

For the Morning Star.

“Christian Perfection.”

REPLY TO BRO. ALBERT PEASE.

Brother Burr:—In the previous articles devoted to this subject, I think that I have fully demonstrated that the second of those resolutions does not contain ‘essential error,’ and I think the first also susceptible of the like demonstration; yet I am willing to admit that it is liable to be misapprehended. That we may have it fairly before us, I give it below, as it appeared in the Star, No. 45.

1. “Resolved that a person can have no claim to Christian character who is not saved from all sin.”

All that is important to my present purpose is involved in the three following inquiries:—1st. What are we to understand by the term sin? 2d. To what extent may we be saved from it? And 3d. Has any person ‘claim to Christian character’ who is not thus saved?

Now, in relation to the first of these questions, I would remark:—If we are to understand by the term sin all those errors and imperfections which are the result of our connection with a fallen parent, then may we freely admit that no man ever has, ever will, nor ever can be saved from all sin in the present

life. And we may go farther and say with brother P. that those resolutions contain ‘essential error.’ But are we bound, nay, are we at liberty to thus understand it? I conceive that we are not. Sin is defined in the holy Scriptures as consisting in *voluntary transgression of the law of God*, (see 1 John 4:4, Romans 5:13.) and undoubtedly this is the sense intended in the resolution; and we have the same liberty to infer from the command, “Be ye therefore perfect,” that the perfection of our entire nature is intended, as to infer from the above resolution that we are to be saved in any other sense than from actual voluntary transgression. With these brief remarks, we are prepared for the 2d inquiry, viz.

2d. To what extent may we be saved from voluntary transgression? If we are to understand in being saved, that we are to be saved from its *possibility*, then may we not hope to be saved at all? But if we are to understand it *certainly*, (as we evidently are,) then I contend that we may be saved to the utmost. And, in fact, I did not suppose that this point would be seriously questioned among Free Will Baptists. In our excellent Treatise I find the following sentiment:—“The attainment of *entire* sanctification in *this* life is both the privilege and duty of every Christian.” A sentiment worthy of everlasting remembrance. But as the Bible must ever be our highest authority in such matters, we may say that it is *full of evidence* that it is both the privilege and duty of all men to be saved from all sin in the present life. See Matt. 1:21, 5:6, 8, 48; Rom. chapters 6th and 8th; 2 Cor. 7:1; 13:11; Gal. 2:20; 1 Thess. 2:16; Eph. 3:16; 5:22; 1 John chapters 1, 2, 3 and 4. These Scriptures bear but a small part of those of the same class found in the Bible, yet they are abundantly sufficient to sustain the following propositions:—1st. God commands all men to be perfect; to be holy; to be saved from all sin. 2d. For this purpose Jesus Christ came into the world and made an atonement for sin. 3d. For this object the Holy Ghost was sent into the world. 4th. To show its practicability, individual example is recorded in the Scriptures. And finally, 5th. For our encouragement, the exceeding great and precious promises of the gospel were given—And now, permit me to inquire, are we at liberty to reject all this array of testimony? Can we do so without being guilty of the most daring blasphemy? May we plead for indulgence in *little* sins; but God requires holiness of heart and life. He may tell of his ‘peculiar besetments,’ his proneness to selfishness, his exposure to temptations; but God says, “My grace is sufficient for thee”—“I will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape.” The Savior kindly extends his hand; we may cling to it and be safe; but if we renounce his support and choose to go alone, we shall soon learn our impotency. In view, therefore, of all His commands, provisions, and proffered assistance, we are prepared to show—

3d. That no person can have claim to Christian character who is not saved from all sin. It seems almost superfluous to bestow a single remark on this point, from the fact that salvation from all sin and Christian character both imply conditions, and these conditions are identically the same. These conditions are comprehended in the three following terms:—1. Repentance. 2. Faith. 3. Obedience. Without compliance with these conditions, no man can have salvation, either present or prospective; nor can he justly have any claim to Christian character; and they are alike essential and inseparable.—Again, the Scriptures are most explicit on this point. Heb. 10:38, “If any man draw back, my soul shall have no pleasure in him.” 1 John 3:8, “He that committeth sin is of the devil.” Also, Ezekiel 3:20, &c.—18:24, &c. I cannot see the propriety of rejecting the above doctrine and holding that of falling from grace. The inquiry may arise in regard to the above conditions, Can we, in this life, render perfect obedience to the requirements of God? I answer, if it be possible to love God “with all the heart,” then it is possible to obey all his requirements; for love is the essence of all acceptable obedience; it is the fulfilling of the law. In this we find the whole length, breadth, height and depth of Christian perfection. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength,” &c. The apostle illustrates this subject most beautifully in 1 Corinthians 13th.

We are now prepared to take leave of these resolutions for the present, having, as I think, fully vindicated them from the charge of containing ‘essential error.’ And here permit me to say, that it is very probable that Bro. P. entirely misapprehended them; and this will probably be sufficient apology for not noticing some remarks in his last article; but if he still contends that they tend to come-outism, the burden of proof devolves upon him. I would say farther, in regard to these resolutions, that, in my opinion, they are just what is needed to wake up inquiry in the minds of a lukewarm church. I am well aware that it is very difficult to speak out fully on this subject without being charged with censoriousness, or incurring suspicions of being tainted with come-outism.—But I again repeat what I have before said—I have no sympathy with any class of reformers who have for their object the annihilation of the church. No, I love the church. What do I not, under God, owe her? She is my spiritual mother; it was in her bosom that I felt the first throes of spiritual life.—And it is because I thus love her, that I regard her present position with sorrowful interest. It is for this that I would wrest from her grasp the chains and manacles she is binding upon her oppressed victims; for this I would tear from her embraces her earthly idols, deprive her of all her false dependencies and refuges, and point her to the Lamb of God who taketh away the sin of the world. I have laid myself upon her altar, I am ready by God's assistance to identify myself with her in all her afflictions. Were she in affliction, I would comfort her with the promises of the gospel. I would speak comfortably to Jerusalem. I would say, “Thy Maker is thy husband; and thy Redeemer the Holy One of Israel.” But at the present time I cannot regard the church as peculiarly in need of consolation. Her enemies are at peace with her; and while this is the case we have reason to fear that, to a great extent, she is neglecting her Master's business, and almost wholly absorbed in her schemes of worldly aggrandizement. While she is singing the song so pleasing to selfishness, “I am rich, and increased in goods, and have need of nothing,” the heathen are perishing for

the bread of life. While she is wrapped in worldly contemplations, the fires of spiritual-ity burn low upon her altars—the light of God's countenance is withdrawn—darkness is within—her place—the rain of divine grace is withheld—the heavens are as brass and the earth as iron. But, blessed be God, there are yet a faithful few, more precious than the gold of Ophir, who have not bowed the knee to the image of Baal, but are contending for the faith once delivered to the saints. There is here and there found one, who, like a faithful sentinel, is constantly pacing her dilapidated walls, and as incessantly proclaiming from her crumbling battlements—The time is come “for the Lord's house to be built.” “It is high time to awake out of sleep.” I pray God that their cry may be continued and prolonged, until every watchman in Zion shall catch the sound; and the church, effectually aroused from her dream of carnal security, purged of her sin-soiled robe, array herself in the garments of full salvation; and, shining forth, “clear as the sun, fair as the moon, and terrible as an army with banners.”

J. S.

For the Morning Star.

To Parents.

Great is the responsibility that devolves upon the parent. It is left in a great measure with them to say what shall be the future state or condition of their children. It was said by a poet—

“This education forms the common mind,
Just as the twig is bent the tree's inclined.”

And also it was said by the wise man:—“Train up a child in the way he should go, and when he is old he will not depart from it.” This, when considered as having reference to the eternal well-being of the soul, is a subject of infinite importance. Our Savior said, (Mark 8:36,) “What shall it profit a man, if he shall gain the whole world and lose his own soul?” Again, Paul, in his epistle to the Ephesians, (6:4,) says, “Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.” Dear reader, if you are a parent, these lines are addressed to you. I wish you to reflect upon the value of that soul, that immortal principle which can neither slumber nor die, and then consider that each child has such a soul as this. But perhaps the Christian parent, feeling—as such should feel—anxious to promote the best good of his children, already begins to inquire—“What course shall I pursue to exert a saving influence upon the minds of my children?” I answer, make the salvation of their souls your chief concern; instruct them, admonish them, entreat them, pray for them; never neglect a single opportunity of doing them good. As soon as your children are capable of exercising their reason and judgment, you should labor to instill into their minds the holy principles of Christ's religion. Do not wait for your children to grow up and become men and women before you give them any particular religious instruction.

You should seek to strike at the very root of early formed habits of sin, and to train up your children for God. While you are neglecting your duty, that careless son—or that proud daughter—may sink into a premature grave, and at last the blood of that soul be found in the skirts of your garment.

Well do I remember the deep impressions that were made upon my mind by the early instructions I received from my dear parents. And while I write, my heart glows with gratitude to the Lord Jesus for the blessing of early religious instruction, through the influence of which I was brought when quite young to see my need of a Savior, and to give my heart to God when but fourteen yrs. of age.

But there is another way for training the young mind to think on God, which I wish to notice before I close this article; viz. the heaven-born institution of Sabbath Schools. Is it not a fact that parents in general too much neglect this very important means of grace? This is a cause in favor of which the feelings of every parent should be deeply enlisted. And, I ask, is not that parent verily guilty before God, who neglects to interest himself in this great and glorious work? Oh I remember well how my heart bled a few years ago, while laboring in the town of Parsonfield, to hear a father, a professor of religion, and whose wife pretended to be called of God to preach the gospel of his dear Son, say he had rather his children would play in the pastures, and range the brooks, or hunt birds' nests, than to attend Sabbath Schools. But I hope the time has come when there are but few to be found opposing an institution fraught with such blessings upon the rising generation as is the Sabbath School enterprise. And now, dear Christian parent,—or others, who have not experienced the religion of Jesus—let me ask, have you discharged your duty to your children. Should that unconverted son or daughter of yours be called by death away from your family circle, could you say, I am clear, I have done what I could? O may the Lord bless you, and help you evermore to be faithful in the discharge of your duty to your children.

Saco Falls, Me. April 1.

From the Oberlin Evangelist.

Letters on Revivals—No. 2.

BY PROF. FINNEY.

TO ALL THE FRIENDS AND ESPECIALLY ALL THE MINISTERS OF OUR LORD JESUS CHRIST:

Dear Brethren:—I have observed, and multitudes of others also I find have observed, that, for the last ten years, revivals of religion have been gradually becoming more and more superficial. All the phenomena which they exhibit testify to this as a general fact. There is very much less deep conviction of sin and deep breaking up of the heart; much less depth of humility and much less strength in all the graces exhibited by converts in late revivals, than in the converts from the revivals which occurred about 1830 and '31, and for some time previous. I have observed, as have others also, that revivals are of much shorter duration, and that a reaction comes on much more suddenly and disastrously than formerly. Also that fewer of the converts make stable and efficient Christians; that those who do persevere, appear to much less advantage, and exhibit, as a general thing, much less of the spirit of Christ than in former revivals; have not so much of the spirit of prayer, and are not so modest and humble. In short, all the phenomena of the more recent revivals, judging from my own experience and observation and from the testimony of other witnesses, show that they have, at least very extensively, taken on a much less desirable tone than formerly. Christians are

much less spiritual in revivals, much less prevalent in prayer, not so deeply humbled and quickened and thoroughly baptized with the Holy Ghost as they were formerly.—These statements I do not suppose to be universally applicable to modern revivals, but I do believe them to be applicable generally.—As revivals now exist, I believe ministers are not nearly as desirous of seeing them in their congregations as they formerly were, nor have they good reason to be. Those ministers who have witnessed none but the later revivals of which I speak, are almost afraid of revivals. They have seen the disastrous results of modern revivals so frequently, that they honestly entertain the doubt whether they are upon the whole desirable. Those, as I have good reason to know, who saw the revivals which occurred ten or twenty years ago, greatly prefer revivals of that type.—They are distressed with the superficiality of many recent revivals. I make this as a general, not a universal remark, and state only my own opinion of public sentiment. I have often heard it said, both among ministers and private Christians, We long to see the days return when we shall have such revivals as we saw years ago. I have been anxiously watching the progress of things in this direction, and inquiring as carefully and prayerfully as I could into the causes which are operating to produce these results. If I am not misinformed, and have not greatly misapprehended the case, the following will be found among them:—

1. There is much less probing of the heart by a deep and thorough exhibition of human depravity, than was formerly the case. It has been of late a common remark, and a brother who has long labored as an evangelist, made the same remark, that for the last few years there has been little or no opposition made by impenitent sinners to revivals. Now it is not because the carnal mind is not still enmity against God, but I greatly fear it is for the want of thoroughly turning up to the light the deep foundations of this enmity in their hearts. The unutterable depravity of the human heart has not, I fear, been laid open to the very bottom as it formerly was. A few sermons on the subject of moral depravity are generally preached in every revival, but I fear this is by no means the great theme of the preaching so much and so long as it ought to be, in order thoroughly to break up the fallow ground of the sinner's and the professor's heart. From my own experience and observation, as well as from the word of God, I am fully convinced that the character of revivals depends very much upon the stress that is laid upon the depravity of the heart. Its pride, enmity, windings, deceitfulness, and every thing else that is hateful to God should be exposed in the light of his perfect law.

2. I fear that stress enough is not laid upon the horrible guilt of this depravity. Pains enough is not taken by a series of pointed and cutting discourses, to show the sinner the utter inexcusableness, the unutterable wickedness and guilt of his base heart. No revival can be thorough until sinners and backsliders are so searched and humbled that they cannot hold up their heads. It is a settled point with me, that while backsliders and sinners can come to an anxious meeting and hold up their heads and look you and others in the face without blushing and confusion, the work of searching is by no means performed, and they are in no state to be broken down and converted to God. I wish to call the attention of my brethren especially to this fact. When sinners and backsliders are really convicted by the Holy Ghost, they are greatly ashamed of themselves. Until they manifest deep shame, it should be known that the probe is not used sufficiently, and they go to see themselves as they ought. When I go into a meeting of inquiry and look over the multitude, I see them with heads up, looking at me and at each other. I have learned to understand what work I have to do. Instead of pressing them immediately to come to Christ, I must go to work to convict them of sin. Generally by looking over the room, a minister can easily tell, not only who are convicted and who are not, but who are so deeply convicted as to be prepared to receive Christ. Some are looking around and manifest no shame at all; others cannot look you in the face, and yet can hold up their heads; others still cannot hold up their heads and yet are silent; others, by their sobbing, and breathing, and agonizing, reveal at once the fact that the sword of the Spirit has wounded them to their very heart. Now I have learned that a revival never does take on a desirable and wholesome type any farther than the preaching and means are so directed, and so efficient as to produce that kind of genuine and deep conviction which breaks the sinner and the backslider right down, and makes him unutterably ashamed and confounded before the Lord, until he is not only stripped of every excuse, but driven to go all lengths in justifying God and condemning himself.

3. I have thought that, at least in a great many instances, stress enough has not been laid upon the necessity of Divine influence upon the hearts of Christians and of sinners. I am confident that I have sometimes erred in this respect myself. In order to root sinners and backsliders from their self-justifying pleas and refuges, I have laid, and I doubt not that others also have laid, too much stress upon the natural ability of sinners, to the neglect of showing them the nature and extent of their dependence upon the grace of God and the influence of his Spirit. This has grieved the Spirit of God. His work not being honored by being made sufficiently prominent, and not being able to get the glory to himself of his own work, he has withheld his influences. In the mean time multitudes have been greatly excited by the means used to promote an excitement, and have obtained hopes, without ever knowing the necessity of the presence and powerful agency of the Holy Ghost. It hardly need be said that such hopes are better thrown away than kept. It were strange indeed if one could lead a Christian life upon the foundation of an experience in which the Holy Ghost is not recognized as having any thing to do.

Your brother,

C. G. FINNEY.

A man and a beast may stand upon the same mountain, and even touch one another; yet they are in two different worlds: the beast perceives nothing but the grass; but the man contemplates the prospect, and thinks of a thousand remote things. Thus a Christian may be solitary at a full exchange; he can converse with the people there upon trade, politics and the stocks; but they cannot talk with him upon the peace of God which passeth all understanding.

For the Morning Star.

“A hard Row”—A harder one.

Brother Burr:—I noticed an article in the Star of July 24, 1844, under the caption of “A Hard Row,” signed by “A Lover of Right.” As I read it, sure enough I thought it to be a hard one. As he gave us an account of his labors and the compensation which he had received for four years' services; and as “misery loves company,” I thought I would give a sketch of my labors and my compensation. He says he has been in the ministry just four years—has preached 437 times—total receipts, \$698.87. I have been in the ministry more than 12 years. I will give a statement of facts for the last five years. I am not able to give the precise number of times that I have preached, only the number of meetings which I have attended.

The first year in the last five I attended 387 meetings. At 272 of them I preached—Compensation, \$33.52, \$25.87 of which was money. The second year I attended 387 meetings. The number of times that I preached I do not know. Compensation, \$150, \$60 of which was money. The third year attended 399 meetings. The first half of the year I preached just 182 sermons. Compensation, \$113.55. The 4th year attended 403 meetings. Five months and eleven days of this year were spent in one Q. M. in which I attended 220 meetings. In one month of 30 days I preached 40 sermons. Compensation from that Q. M. \$29.86. Total receipts for the year \$93.01; only \$40 and a few cents of which was money. The last year attended 312 meetings and received \$108.31; only \$39.94 of which was money. Total number of meetings 1888. Total compensation \$620.30. Showing an average salary of \$124.07 a year.

When I entered the ministry, (a few months after I was 21,) I was out of debt, tolerably clothed, and had about \$40. The last 5 years I have received nearly as much again yearly, as I did the preceding years of my ministry. “With a family” (for most 8 years,) “and considerable sickness, these statements will show my condition to be one of poverty.” But lest I should be thought too prolix, I will close, and subscribe myself another

LOVER OF RIGHT.

For the Morning Star.

THE FEELINGS OF ONE WHO VISITED A CHURCH-YARD.—Now I see the end of man's earthly glory. But I said in my heart, this will not be my end for many years. For I am young and strong. “So was I,” cries out one man by me, slumbering beneath my feet in the grave. “But a short time ago, I too could boast of long life and uninterrupted health. What more have I now to say. You see my blooming body mouldering in the grave, at the early age of eighteen. Now my history is told.” Immediately another spirit asks me the question, “What have you been seeking these many years?” I answered that too much of my time had been spent in seeking wealth, popularity, the applause of men, and all the good things of this life. The old man said, “Once I did the same, and measurably succeeded in my desired object. But I did it at the expense and loss of my soul. I lived to be very old, but now you see I am dead and in eternal misery.” He turned away with a sorrowful look, and said with an audible voice, “Take warning.” This melted my heart. I prostrated myself over the grave of an unknown person, and wept. I prayed God to have mercy on my soul, to prepare me for my approaching dissolution. On beholding an infant's grave, I wished it was my own. But, alas! this is a thoughtless vain wish. I thought notwithstanding, if God would receive me, I had rather die immediately, than to be perplexed any longer with the delusive charms of this unfriendly world. O what a precious place the grave-yard is, for one to think and meditate upon eternal scenes. It was hard, indeed, to mix with the world again, lest I should live as the world do, and perhaps die as the men of the world die. I do not pretend that I heard the voice of the dead speaking to me. All was silent as midnight darkness. It was only the deep impressions on my mind. Yet it appeared as impressive as though a real voice had spoken.

A YOUTH.

For the Morning Star.

Biographical Sketch of Deceased F.

W. Baptist ministers. No. 13.

JAMES MCCORSON.

For though I preach the gospel, I have nothing to glory of.—1 Cor. 9:16.

The subject of this brief sketch was a native of Gorham, Me. He was born in 1743. It was in the time of the war with the Indians. The inhabitants had been obliged to build a fort for their defence on a commanding eminence, since known by the name of Fort-hill. In this fort, it is said, the journey of his life commenced.

In early life he was exposed to hardships and suffered the deprivations common to the early settlers. There were two Congregational ministers for a time settled in the town, and it is presumed that he had religious privileges, as far as any were enjoyed, were with one or the other of these.

Not far from the latter part of the year 1781, being nearly two years from the first rise of the F. W. Baptist connexion, Elder Randall visited Gorham and Scarborough, at the request of several individuals who had heard of him, and were favorable to the doctrine of free salvation. He preached with success. Soon several were baptized by him and Eld. Tingley, and among them was Bro. McCorson. Not long after, he felt that he must preach the gospel of Christ to others. He improved on the advantage, and obtaining the confidence of the brethren, they requested his ordination. The examination took place at a Quarterly Meeting held at Gorham, Dec. 1, 1787. The ordination took place on the 4th day of the month. The sermon was delivered by Eld. Daniel Hibbard, from 1 Tim. 4:16, “Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee.” It is said that the discourse was weighty, and many appeared to feel the truths they heard.

Elder McCorson resided in Gorham after his ordination some more than sixteen years, preaching in the town and in Buxton, Standish, and other places in the vicinity. In the early part of 1803, he moved to Buxton. The neighborhood in which he resided has since been set off from Buxton to Standish.

This place was his home the remainder of his days. He preached much in Buxton and visited other towns as he had opportunity. He was called to baptize a goodly number and to preach at many funerals. But for several years he was much afflicted with the asthma. For about ten years before his departure he did not preach much. Sometimes he would wrap up and go out to meeting and say a few words, and then return where wearisome days and nights were appointed him. At length his toils, his sufferings, his anxieties, and his conflicts were ended. His spirit was released on the 12th of Oct. 1820, having lived 77 years, and having been an ordained minister nearly 33. His funeral was attended by Elder Jonathan Clay. He was married twice, and had in all 20 children. Fourteen of them were living at the time of his death, and thirteen of them now. His last wife survived him several years.

Elder McCorsan had much love for souls and possessed a good pastoral gift. He did not receive much of those among whom he labored, but had a farm on which he worked what he could, and was in comfortable circumstances. He bore his sufferings with great patience, giving evidence that his mind was stayed on God and in perfect peace.

JOSEPH FULLERTON.

MORNING STAR.

WEDNESDAY, APRIL 16, 1845.

CLOSE OF THE VOL. This No. completes the 19th Vol. of the Star. Thanks to those friends who have taken and paid for it. Those who have not yet paid we trust will soon. Next week we shall commence a new volume with new type. The names of new subscribers should be forwarded without delay.

"Do thyself no harm."

Every unnecessary action which in any way injures the body is sinful. No matter what the action may be, whether it consist with eating, with drinking, with working or playing. If the act be unnecessary and at the same time injurious to the health, it is a sin. Suicide is universally set down as sin. But what is suicide? Is it not putting an end to one's own existence? Certainly. Well, how must this act of self-destruction be effected in order to constitute the act suicide? No matter how it is done; the crime is the same. The thing itself is suicide, however wrought out. As we have no case of fact which is just fitted for our purpose, let us suppose the following: A man to-day cuts off his toes—to-morrow his ears—next day his feet—and so proceeds onward, destroying himself by piece-meal, until finally his vitals are touched and he dies. Now, I ask if this would altogether constitute suicide? Why, most certainly—to be sure! Then self-executed death, whether accomplished by gradualism or immediateism, is suicide, is it not? Certainly. Now, suppose that a person accustoms himself to any kind of irregular or vicious conduct which undermines his health and strength as much as the cutting off of the toes, &c. in the above supposition, and so brings on premature disease and death, as certainly, though perhaps not as speedily.—And suppose he perseveres in this, until premature disease lays him in the grave. What of all this? Is this suicide? I am too much startled to reply now. Let me think. Think on, then. But as you are an honest, intelligent person, it requires no prophet to foreshow your conclusion.

Now suicide is suicide. I do not say that every person who takes his own life is guilty. Some may be ignorant. Thousands and thousands are hurrying themselves to the grave, whose ignorance of the consequences of their conduct will, we trust, excuse them in the day of judgment. But then there are other thousands thus hastening on to that awful day, who "loving darkness rather than light," because they know their deeds to be evil, must be set down as quite inexcusable. But in every case the act is suicide, while in this, as in every other case of sin, the guilt of the agent depends upon the degree of light which shines around him.

Reader, are you engaged in any course of conduct which injures your health. If so, (and perhaps if you closely examine yourself and mark every instance of indulgence by day and by night, at home and abroad, in society and in "solitary places," you will find that it is so,)—if so, I say, renounce that course of conduct at once. Be not afraid to search yourself closely. Strive not to exculpate your fault. Be willing to suspect the safety of any habit which the testimony of the civilized world pronounces dangerous.—Be honest with yourself. Hide nothing from conscience. You may be abusing yourself by practising excessively what would be perfectly safe practised temperately. By so doing the cup of conjugal felicity is often embittered, and conjugal relations prematurely broken up by death. Mark this fact. And, assured of your liabilities, give good heed to the apostolic injunction—"Be temperate in all things." But as the word "temperance" has been forced to "become all things to all men," let it here be stated, that "temperance," as spoken of in Scripture, means the full abandonment of all that is forbidden, and the temperate practice of what is permitted.

M. J. S.

ROMANISTS IN THE UNITED STATES. According to the Catholic Calender, there are in the United States 21 Roman Catholic dioceses, & in Oregon Territory a vicariate apostolic; 26 bishops; 701 priests, of whom 508 are seculars, one hundred and three are Jesuits, 30 are Lazarists, 25 are redemptionists, 12 are Dominicans, 8 are Augustinians, and 15 are of other orders; 36 religious brothers not of the priesthood; 1143 religious sisters, of sixteen different orders; 675 churches; 22 ecclesiastical seminaries; and 15 colleges, besides schools and academies without number.

Will not our brethren awake to the importance of supporting our schools and increasing our Home Missionary efforts?

Missions.

The cause of missions is truly the cause of God. In this our Savior set the brightest example, through following which the Apostles and primitive Christians exhibited a self-sacrificing spirit worthy of imitation. Beholding a world lying in wickedness, they counted not their lives dear unto themselves, but to win souls to salvation they were willing to forego the pleasures of home, of kindred spirits, temporal possessions, and all that man highly esteems. We of this age are loudly called on in our turn, to engage heartily in the great work of carrying out the grand commission, "Go, teach all nations," for millions now exist who have never heard the cheering sound of that gospel which this commission contemplates. They live empathically without God and without hope in the world, with no Bible to enlighten them in their duties to one another and to their Creator. Hence their systems of morals and religion are fraught with errors, and those too which tend in their very nature to contract the intellect, corrupt the heart, render life a miserable existence and unfit the soul for the world to come. But God, in his word, has granted us a knowledge of correct principles, a proper attention to which will enlarge the mental powers, exalt the ideas, improve the affections, and fit man for the highest enjoyment both here and hereafter. But why has God granted us this knowledge? To keep to ourselves? No. He requires of us to communicate it to others, as well as to enjoy its blissful effects in our own hearts. Those who live without the gospel are not only deprived of its influence here, but multitudes are daily leaving this for the world of spirits, dying in all their blindness and unpreparedness to meet God. We ourselves too are swiftly passing from the stage of earthly being. These considerations certainly call for us to be up and doing. We should work while the day lasts.

To engage in the cause of missions more efficiently than heretofore, the church at North Scituate R. I. has entered into the following arrangement. The church in the first place resolved itself into a missionary society. It then chose a board of directors, consisting of five members, with instructions to adopt such measures as they might deem expedient to awake an interest in the place respecting missions, and to raise money for that cause. This board on meeting concluded to open an annual subscription, to be paid in quarterly payments, and present it to all in the church and society, thus giving every one an opportunity to do what he chooses. The donor is at liberty to dictate, if he wishes, to which mission his money shall go. But if no dictation is given, what they raise is to be divided equally between the Home and Foreign Missions. This method will tend, we think, to secure a permanent income. Though there are some obstacles in this place which will tend to hinder raising so much as the people are able to do, yet they will do something. One brother has laid aside the use of tobacco, and intends to appropriate his savings from this source to the cause of missions. The amount saved is six dollars, some others will do more and some less.

The above facts are here spoken of, in hopes that they may tend to stir up some other churches to a more energetic action in the enterprise of extending the gospel in our own, as well as in foreign countries. If all the ministers and leading brethren in our denomination would take hold of this subject, as its importance demands, instead of having a few missionaries in the field, we might have scores. Many of those numerous calls sent forth from the west for aid, might be answered. We might also accomplish much more than we now do towards demolishing Juggernaut's temple, besides occupying fields in other countries. Come, brethren, let us see if we can not come up brethren to our duty than we have done.

H. Q.

The Dead Languages for Ministers.

A knowledge of the dead languages, (the Hebrew, Greek and Latin,) is of decided advantage to the Christian minister. We would therefore advise all to acquire this knowledge who have the means and opportunity for so doing. But we believe it very injudicious for the active Christian minister, having but ordinary English education, and somewhat advanced in years, to spend the time he has been accustomed to devote to his Master's service—either in preaching or in preparing to preach—in giving a tongue to the dumb classics. The advantages of a knowledge of Greek and Latin—of Hebrew those must speak who can read it—are not mainly or chiefly the mere ability to read them; nor can these advantages be obtained in a day. It is only by long acquaintance with these, that the chief treasures they possess are laid open. And for a man whose habits of activity in the ministerial office are fixed, to lay aside or attempt to lay aside those habits for the sake of studying the dead languages merely, is certainly unadvisable. If he lack very much the knowledge of his own language, and of what is taught through it, let him go to school. Or if indeed a person can master a dead language by devoting regular odd spells to it, without interfering with his parochial duties, let him do so. But never let him, under circumstances as above set forth, go abroad in the pursuit of dead literature. For if he do, whether he die on the voyage, or return safely home, he will in the end pronounce it an ill-judged expedition.—As those who have by a long drill become familiar with the classics would not part with them for the world, so those who have no knowledge of them, and who are advanced and settled in life, should not give the world for them.

M. J. S.

The 11th annual meeting of the American Anti-Slavery Soc. will be held in the city of New York on Tuesday, May 6th.

A Sabbath School Paper.

Some of our brethren are taking hold of this work in good earnest, as the following letters and extracts will show. Let others go and do likewise, and the paper will be forthcoming. Most of those who have forwarded subscribers prefer that it should be published twice a month. It may therefore be considered as settled that it will be.

Bro. Burr:—I am glad to see proposals issued for the publication of a small paper in our denomination, devoted to the interests of Sunday Schools. But I regret exceedingly, that subscribers for the paper come in so slowly. Many, no doubt, intend to obtain subscribers for the little sheet when it is ascertained that it will be published. But if all others were as backward as such persons are, we should never have such a paper as our S. Schools need. Let all who intend to do something for the paper after it is commenced, take hold of the work immediately, and soon the little messenger of mercy will be visiting hundreds, yea, thousands in our connexion. Let all throw aside their selfishness and hesitancy, and no longer look on to see others pull at the load till it begins to move, but lend a hand now, when their help is much more needed than it will be by and by. Those who intend to do something after the hardest of the work is done, are surely no better nor under less obligation than the few brethren upon whom they so unfeelingly and ungenerously throw the burden that they ought to assist in bearing.

At the close of the forenoon services last Sabbath, I introduced the subject to my congregation, and in a short time three brethren and myself obtained subscribers for 124 copies of the proposed paper, with the understanding that it is to be published twice a month. Several subscribers who will not attend the S. School, and who have no children to send. One brother subscribed for ten copies, all of which he designs as a present for the school, for the benefit of the children whose parents are not able to pay for the paper; and some others probably subscribed on the same plan. The Methodists and other denominations take this course, and therefore have no trouble in supplying their schools with their papers. I trust it will be seen that the Freewill Baptists are neither too poor, too covetous, nor too indifferent to supply their schools with a good paper. What say our brethren on this subject, in Lowell, Manchester, Great Falls, and other places? Those who design to do something, ought to act immediately.

E. HUTCHINS.

New Market, April 9, 1845.

We want a Sabbath School Paper.

It is very true we do want and greatly need a Sabbath School paper, and if we would have one we must use the means necessary in order to obtain it. I see by the Register now lying before me, that we have 1201 churches and 1034 preachers, ordained and licensed. Now if those preachers would obtain only 2 subscribers each, it would amount to 2008, enough to start the paper. And I would ask where is there a preacher who cannot do as much as this? Are there any? I presume but few. Let us see brethren what we can do. We can have more than two or three thousand, if we please.

We ought to have twenty thousand copies sent out, at least. But if we cannot have so many as that, let us have as many as we can. I hope all our ministers, and the superintendents of all our Sabbath Schools, will take hold of the subject in earnest. Is it a fact that there is not sufficient interest in the F. W. Baptist denomination, to sustain a Sabbath School paper? I think it is not. Come brethren, send in your subscribers. A paper we can have, and a paper we must have.

Bro. Burr, you may put down thirty to me, and I will get more as fast as I can.

JAMES RAND.

Saco Falls, April 8, 1845.

Bro. JOHN L. SINCLAIR of Buxton, Me., writes:

"We shall try to get fifty copies of the S. S. paper taken here. There is no benevolent enterprise that would better pay our denomination the full value, in an increase of strength and usefulness, for an appropriation to support it, than that of the S. School. What would more tend to enlarge the borders of our Zion? The moral and intellectual improvement of the young—nothing so kindles up the spark of devotion in my breast as this. Ignorance is not the mother of devotion by a vast sight. No, she stands directly in the way of all true devotion. Like Bunyan's Apollyon, she straddles quite across the way. I would that she might be hewn down like Agag."

Bro. ALBERT PEASE of Cornishville, Me., writes:

"You may put my name down for 20 copies of the S. S. paper, and I will forward you the money in season. I think some of our smart writers had better strike a little harder on the matter of procuring subscribers for the S. S. paper. It will be a great disgrace to us if we let this effort fail. We need such a paper immensely. In this place, if we have a good one, I calculate I shall make it eminently serviceable."

AMEN.—This is a word of Hebrew origin, from the root, *Aman*, which signifies to prop, to stay, to support. Intransitive, to be stayed up, to be supported, to be faithful, to lean upon, to trust, to believe. In Gen. 15:6, it is said, "And Abraham believed (Amen) in Jehovah, and it was reckoned righteousness to him." The verbal adjective *Aman*, the form from which our amen comes, signifies faithfulness, fidelity, and used adverbially it signifies verily, truly, certainly. *AMEN* says, "Its proper place is where one person confirms the words of another, and adds his wish for success to the other's vows and predictions, *amen, so be it.*" This form of the word occurs in the following places: 1 K. 1:36, Jer. 11:5, Num. 5:22, Deut. 27:15, Neh. 5:13, and in others. These instances are sufficient to prove that the word implies a wish or prayer when used in such connection.—We would therefore say to our brethren, do not say amen to a sentiment unless you desire it may be fulfilled.

The Hebrew pronunciation of the word varies according to its mood, tense, person, &c. The form which is used for amen is pronounced *Aman*. There has been some discussion amongst musicians in regard to what is the most correct pronunciation of this word, but common usage and the decision of our most able Lexicographers have long since decided that the word should be pronounced *Amen*, giving to the *a* a long, and to the *e* a short sound.

E. N.

Use of Riches.

Wealth when rightly employed is a blessing. It aids in the improvement of the mind and heart, it renders its possessor more useful. It should ever be regarded as committed in trust by our Heavenly Father, and as requiring a conscientious appropriation on our part. But many make their worldly possessions a curse rather than a blessing. They only make the possessors more sordid and avaricious. If there is truly an object of pity, not to say of contempt, it is a being formed for immortality and companionship with pure spirits, making a God of gold—spending the brief space allotted for improvement and usefulness here, in groping after and hoarding up money. Such an one will grind the face of the poor, keep his children in ignorance, and make a slave of himself, to keep up that which is of no more service to him than the mire of the streets; but is only a temptation and snare to drown him in perdition. The rich have peculiar responsibilities. The objects upon which they may well bestow their charities are numerous, and what is better than to be a benefactor? And how preferable to do good rather than to gratify selfishness: to enlighten, sanctify, and elevate ourselves and others, than to make ourselves still more like the brute and clod.

J. J. B.

Do you pray for our Missionaries?

From recent intelligence, it appears that our beloved brother and sister Bachelor were about leaving their station on account of the health of sister Bachelor. In this event Balasore will again be left destitute of a missionary. The heathen have already asserted that no missionary could long remain at that place, and will not this vacation of the station be the occasion of vast injury to the cause? Now, brethren, can we wonder that this dark cloud hangs over our prospects in India, when we consider how little we have prayed for the cause? How many of our churches keep up the regular monthly concert? How many of our churches, who are in the habit of having it, do not have it suspended in times of revival, or whenever some other affair of interest comes up? Let us pray more and more fervently and hold the monthly concert regularly, let what will lay claim to our attention.

E. N.

PARENTAL SOLICITUDE. None but a parent is able to know what this is. Others may imagine, but to know in reality they must be in a parent's place, they must sustain that relation. When the happy pair is presented with the pledge of affection, their hearts beat high with gratitude. Ardent hopes are awakened in the mind. But with these great anxiety commingles. At first its personal needs, its health, its rearing, are the principal objects of solicitude. Perhaps it exhibits symptoms of sickness and failing, the parents' sensibility becomes aroused to a high degree. Sleep often departs from their eyes. They watch with painful assiduity. If the prospects become more favorable, their countenances immediately kindle with joyful emotions. But however great the parental solicitude may be for the little infant, this solicitude is destined to increase with its years. Other sources of anxiety arise, such as the formation of its habits, the moral character, and the general preparation for the important duties of life. If the child takes proper courses the parent feels that he is richly rewarded for all his pains; but if otherwise, sorrow and grief fill his bosom. Hence the fact that many grey hairs are brought with lamentation to the grave.

H. Q.

WESTERN RESERVE MANUAL LABOR SEMINARY. We have received a Catalogue of this school for the year ending Feb. 18, 1845. The school is located at Chester, Genaga Co. O., 19 miles east of Cleveland. The teachers are Eld. DANIEL BRANCH, A. M. Principal, Mrs. S. F. W. BRANCH, Preceptress, and Mrs. LUCENA H. CURTIS, Teacher. The No. of scholars who attended the Seminary in the course of the year was 150—89 gentlemen and 61 ladies. An act of incorporation has been obtained from the Legislature of Ohio, such as the Society asked for, on principles of justice and equality. We hope our brethren at the west will patronize this school more generally, and render their aid to liquidate the debts which are now pressing upon it.

Revivals.

We rejoice to see that revivals are becoming quite common again among all denominations of evangelical Christians in different parts of the country. The following accounts have been condensed from various papers:

A revival has recently taken place at Mineral Point, Wisconsin, in which 50 persons were brought into the ark of safety. Mineral Point was till lately an extremely dissipated place. The revival was preceded by a great temperance reformation in which 500 persons took the pledge.

At New Diggings, near Mineral Point, nearly 50 have recently been converted to God.

In Calais, Me. a good religious interest is felt through the town. A good number have experienced religion. Many of the converts are Sabbath School scholars.

Seventy-five persons have recently been added to the First Baptist church of Troy, N. Y., as the result of a meeting conducted by Eld. Knapp.

The South Baptist church in Albany, N. York, has within two months received an accession of 79 members. The work, it is said, is still in progress.

Prof. North, of Hamilton College, N. Y., writes to the N. Y. Evangelist, that "one of the most powerful and interesting revivals of religion that ever came under my notice, is now in progress within the walls of Hamilton College. Quite a number of promising and

gifted young men have become the subjects of a hopeful change."

MICHIGAN CITY, Ind.—The Rev. Mr. Colton, pastor of the Congregational church in Michigan City, writes that the Lord had poured out his Spirit this winter upon his people, and that sixty souls have been hopelessly converted.

Revivals appear to be in progress in Bridgton and other places in West Jersey. Fifty persons have been added to the Methodist church there, and nearly as many to the Millville church.

The Rochester Democrat says:—"We understand that there is some special religious interest at the Washington St. church, and also at the First Baptist church in this city."

The Rev. J. Holmes, of Watertown, Ohio, writing to a friend in Cincinnati, says:—

"The spiritual seed sown here for many years has been taking root. For some ten days, brother Edwards, of Belpre, has been aiding me in the harvest of souls. About thirty think they have recently found Christ precious to their souls. Several members of the church found their foundation was sand, and have sought the Lord for the first time. We hope there is a richer blessing in store for us."

The following account of slavery is not from a "fanatical abolitionist." It is doubtless the most favorable view of it that falls within warrant. And yet how revolting and abominable! The writer says he found much to approve in the system of slavery as it exists in Richmond! Abolitionists have always admitted that many of the house servants in the cities and large towns of the South are, comparatively speaking, well treated, and enjoy many privileges. But if you wish to see slavery as it is, you must go on to the plantations. There it is exhibited in all its deformity. But the picture which the writer gives is black enough in all conscience.

From the Baltimore Saturday Visitor.

A Week in Richmond.

Anxious that the following soul-harrowing statements shall not escape the eye of a single reader of the *Visitor*, we have caused them to be "lended" and put in the most prominent place possible.

To the Editor of the *Visitor*:

Having just returned from Richmond, Va., I have thought that it might not be amiss for me to make, through your paper, a statement of my own impressions while in the "Old Dominion." I went there as a northern man, and of course with northern prejudices, yet not as a "fanatical abolitionist." I determined to divest myself, as far as possible, of local prejudices, and become an impartial observer. In examining the system of slavery as it exists in Richmond, I found much to approve; but I am sorry to be compelled to notice some things that I could but disapprove and censure.

In very many instances I observed that the slaves were well treated. I observed, too, that, frequently, they could read, and that in most families where an altar had been erected for the worship of God, morning and evening the servants mingled with their masters around it, and sometimes even led in any devotions. I also attended meetings with the colored people in several places. Everything seemed happy. They were well clad—indeed in this last respect they would hardly suffer when compared with their masters.—On these and many other points I was most happily disappointed. And now, after I have said so much of what I approved, you must allow me to be equally free in stating that I could not approve.

As a northern man, I had a natural curiosity to visit the slave-prisons and slave-markets, of which I had so often heard, in order to see if such sights were there, as human flesh sold in the shambles! I found the prisons most filthy and loathsome places—built for any business transacted by any man possessed of feelings of humanity. In these damp, dark, dismal abodes, whose very walls were cemented by the blood of sundered hearts, are these human wares kept!—From the prisons I went to the market; and there I saw, day after day, what my pen could not describe—what *modesty forbids me to describe* in a paper read by the fair sex! In a number of cases I saw young females examined and handled in a manner awfully revolting to every virtuous feeling and sensibility—and this too, by young men! In one instance, at least, questions were asked which were most revolting and obscene. During these scenes the victim manifested as much delicacy of feeling as the sex are capable of manifesting. But I forbear. It seems to me that such scenes must have an awfully demoralizing influence on any city or community where they are allowed.—Among many slaves I saw sold to land, (even were I a Virginian) I would consider Land Sharks, or Cannibals, I will mention but one.

A woman (nearly white) with her four children, the youngest in her arms, being brought in for sale—"one or the lot, to suit purchasers," the father and husband was permitted to be a spectator; and I assure you his appearance indicated that he was not an idle spectator. Every few moments, with his eyes suffused with tears, he would embrace his wife with a kiss, and take his little ones in his arms, and press them to his bosom, placing a father's seal of love on their little cheeks! At length the sale commenced; and they were sold one after another, and separated forever—unless they be so happy as to meet in that "better land," which may God grant!

I will not attempt to describe the feelings of my heart, as I turned from the scene—for it would be impossible.—The sensibilities of my soul were aroused, and my heart, for the moment, almost forgot to beat.—My eyes only were wet with tears. I remembered that I too had had a wife—but now she is not, for God had taken her; and I too am a father—but one of my little ones sleeps by the side of its mother in the deep damp vault. While standing a witness of these scenes, reminiscences of the past crowded thick upon my mind. Turned from the scene, pained and disgusted—may I not say *lambled*, for I have always felt proud of my country; and especially I had felt a kind of pride, as I entered Virginia, the land of Washington, and the Mother of Presidents and Statesmen—the heart of what I have been taught to regard as the finest and purest land that ever saw the sun.

As I left the scenes above described, I was told by ministers of our holy religion (I am sorry to say it) that the slaves had not natural affections, &c. This I could not believe, for I had too much evidence to the contrary, in the scenes I had witnessed.

Now, Dr. Snodgrass, you are, I believe, a Virginian, and therefore know what I have said, is true. I appeal to you, and ask ought such things to be? Is it not the duty of the press and the pulpit to speak out on the subject? Pardon me if I have seemed severe; and remember that the severity is in the facts described.—While I mean no wrong to any one, I desire to plead for the right.

I am yours, &c.,

A MASSACHUSETTS CLERGYMAN.

COMMENT.—We are asked if these things ought to be? We say no—emphatically NO! O, how we feel overwhelmed with mortification and shame, to think of such scenes enacted in our native State! Whatever excuses may be offered for hereditary slave-holding, there is no excuse for

this sort of slave-selling. The interstate slave trade, of which it is a part, is worse than the foreign slave-trade, by just so far as the slave of Virginia is more enlightened and sensitive than the captured African. Thank God, if we have in Baltimore some detestable prisons of the class described by our correspondent, we have no slave-auctions! The fact is, they would not be tolerated here, now. Our slave-prisons are only endured as part of a long established custom, and the men who own them and pocket their unenviable proceeds, feel that, as a class, they are despised. Oh, for a better day for both the states of our adoption and nativity.

For the Morning Star.

Letter from Professor A. Walker.

Brother Burr:—Since our return from the Gen. Conference, my dear husband's health has declined, until he has now for some months been compelled to give up preaching entirely, and to keep his bed for most of the time. At his request I forward for publication the following letter recently received from Professor Walker, now in Mass. He is Professor of Political Economy in Oberlin Collegiate Institute. Mr. Marks hesitated a little as to the expediency of publishing this letter, on the ground that the encomiums it contains, might foster a spirit of self-complacency among us on account of the stand which we, as a denomination, had taken on several great moral questions. But knowing that the faithful ones who have toiled for the accomplishment of what little has been done among us, have gone forward sometimes in opposition to the majority of the membership of their churches, and have endured trials and suffered persecution from those under the influence of worldly or selfish motives, he thought this kind epistle would cheer their hearts, and at the same time would rebuke those portions of our membership who are still on the back ground.

Yours, in Christian bonds,
MARILLA MARKS.
Oberlin, O., March 20, 1845.
NORTH BROOKFIELD, Mass. }
Feb. 3, 1845.

ELDER D. MARKS. Dear Sir:—I received at Boston several Nos. of the Morning Star, containing report of the proceedings of the 12th Gen. Con. of the F. W. Baptists. I suppose I am indebted to you for these papers; if so, please accept my thanks. I have read all the proceedings with great interest, and I rejoice that I have had opportunity to learn so much of the character and spirit of a young and rising religious denomination, which, if I am at all qualified to judge, is destined to do a great deal in this world for the interest of the Redeemer's kingdom.

I have been delighted to see that the clergy of your denomination meet all the great moral questions of the day, with a degree of frankness and boldness, age, and honesty too, which so far as I know, is without a parallel among the ecclesiastical bodies of our country. Such conduct is noble, is Christian; and if imitated by other clerical bodies would put to silence those loud clamors that are raised in all quarters against the ministry. Let those who stand as watchmen cry aloud and spare not; let them lead the van in the great moral movements of this wonderful age, and the gates of hell cannot prevail against them. I regretted deeply that the want of time cut short many of your most interesting discussions, especially that on the subject of Peace, a matter in which you know I take a deep interest, as being the greatest of all Christian reforms, the grand consummation of the gospel dispensation. On that as on other subjects acted upon, I trust that your denomination will act fearlessly and decide rightly. Your action upon tea, coffee, and tobacco, those deleterious and filthy drugs, and the unanimity of your Conference on these important physiological questions, surprised as much as it gratified me. I am quite sure no other similar body would have acted with as much truth and harmony. God speed the day when those pernicious articles shall be disused by all professing the love of Christ; for I am clearly of opinion that they are at this moment more destructive to human life in New England than alcoholic drinks, to say nothing of their demoralizing influence.

I am glad that secret societies attracted the notice of your Conference. These are a great and a rapidly growing evil, and are fast becoming an incubus upon the church, and silencing the voice of the public press. Nothing can be more baleful in its influence in a free community, where all are equally protected by law, and have equal laws guaranteed by the constitution, than secret oath bound societies. They are tremendous engines of evil, but can be of no possible use for any good object. All history shows this, and reason affirms it must be so. These societies already begin to do much mischief in Boston, and several churches have resolved to exclude all "Odd Fellows," et id genus omne.

I hope whenever another Conference is held, that I shall be able to get hold of its proceedings, for I feel a confidence that they will be such as to reflect great credit on your denomination, and give joy and satisfaction to any man who loves the cause of pure and undefiled Christianity.

I regret to hear that your health is bad. I hope it will improve so that your influence and usefulness here may be extended. With respect and affection, Yours truly,

AMASA WALKER.

"In time of Peace prepare for War."

This pagan maxim is the only gospel which has been admitted into the policy of Christian nations. Nearly three-fourths of all their revenue have been sacrificed to this heathenish precept. Christians have bowed down to it with reverence which the last injunction of Jesus Christ could not command at their hearts. The Christian nations of Europe, "in time of peace," are expending \$1,000,000,000 annually in preparing for war with each other; while all the Christians of the world, in the largest munificence of their philanthropy, have never given more than \$3,000,000 a year in preparing to preach the gospel of peace to the benighted regions of the earth.—The operations of the American Board of Commissioners for Foreign Missions are attracting the notice of the civilized world, and are every where regarded as a magnificent enterprise of Christian benevolence. Almost every Christian church in the Union is laid under contribution to sustain and extend these operations. Still the annual cost of supporting a single ship of the line, even when anchored in one of our harbors, exceeds in amount all that the American Board can raise in a year, to carry the bread and light of life to the regions of pagan darkness.

Eighteen millions of dollars are annually expended by our government in preparing for

War in time of peace. Of this sum, six millions are paid, indirectly, if you please, by professing Christians and those intimately associated with them, in sustaining the preaching of the gospel at home and abroad; twelve times as much as they devote to the cause of Foreign Missions. May we not hope that the moral sentiment of the civilized world will be aroused against this vast immolation to War, which engulphs the revenue of Christendom, crushes its hard-toiling millions in the dust, suppresses commerce, fetters and corrupts the Christian religion? Let every man who loves his race, place upon the open record of the public mind his testimony against the sin-breeding custom of War, and this green world would soon be rescued from a burning curse, whose progeny—inheriting all the attributes of their parents—are Slavery, Anarchy, Piracy, Intemperance, Infidelity, and the whole legion of lust.

COLORED COLONY IN CANADA. The colony of self-emancipated slaves in Canada now consists of fifteen thousand persons, and is rapidly increasing. Some of them have resided there 15 years, but the majority a shorter period. They are scattered over a territory of a hundred miles in length by 60 in breadth. The southern point is about 40 miles above Detroit, Mich. on the eastern side of the river St. Clair. The land is said to be extremely fertile, producing wheat, corn, oats, rye, &c. Most of the colonists own tracts of 10, 15, and 20 acres, mostly under cultivation. Others, more enterprising, are large and prosperous farmers. Not one in a hundred of the colonists use ardent spirits.

A writer in Zion's Herald, on a visit to Baltimore, thinks there is as much anti-slavery feeling there as in Boston. He says the day is not far distant when Maryland will be a free State. May his prediction be verified.

THE HEATHEN.—Have we considered their deplorable situation, as much as we should? Are our sympathies awakened in their behalf? How much have we done to send the gospel to them? Have we done all we could, Christian brother? What is the value you place upon your Bible—your religion—your hopes of heaven—your civil privileges—and every blessing by which you are distinguished? As you value these, do what you can to send the missionary of the cross to the hundreds of millions of idolaters, without hope and without God in the world.—*Vermont Chronicle.*

DANIEL WEBSTER'S TESTIMONY TO THE MINISTRY.—"Though we live in a reading age and in a reading community, yet the preaching of the gospel is the form in which human agency has been and still is most efficaciously employed for the spiritual improvement of men."

WHAT THE PILGRIMS THOUGHT ESSENTIAL TO THE PUBLIC WELFARE.—Within ten years after the Fathers of New England stepped upon Plymouth Rock, they made an appropriation out of their scanty funds for the establishment of a College, dedicated, "Christ to et Ecclesie;" (To Christ and the Church.)

LEARNED TESTIMONY TO THE BIBLE.—A writer in the North American Review, evidently a man of extensive learning, in an article on the genuineness of ancient writings, says:—

"We should be unfaithful equally to our convictions, principles and feelings, not distinctly to state that, in point of fact, the genuineness and integrity of the Christian Scriptures, estimated on the broad principles here laid down, are substantiated by evidence in a tenfold proportion more various, copious and conclusive, than that which can be advanced in support of any other ancient writings whatsoever. In simple justice, then, the genuineness of these records of our faith cannot so much as be questioned, until the whole body of classical literature has been proved to be spurious."

COMMUNION WINE.—A writer in 'The Herald of Freedom,' who subscribes himself 'S. Flint, Jr.,' says that Mr. Pease, a blind temperance lecturer from Vermont, was in New Hampshire a few weeks since, and had with him apparatus for analyzing liquors. "He applied to one of our clergymen," says the writer, "and got a quantity of wine that was purchased for communion. He reduced it, with the aid of a young man who went with him, to its 'original element' again; and he found it composed of New Rum, Logwood, Sugar of Lead, and something resembling boiled cider. He said, too, that he had analyzed a great many specimens, in different parts of the country, and he did not believe there was a single quart of the real juice of the grape to be obtained in any shop in New England."

For the Morning Star.

Miller Come-outism.—In the fall of 1842, the Miller people held a camp meeting in this town, and there were many who said they believed the doctrine. In the winter following some got the evidence that time would close the 15th of Feb.; others said it was revealed to them by the Holy Ghost that for trees would never bloom again. Time passed on, till they saw their mistake, (or should have seen it). Some made their confession, others would not confess, and blamed those that did. They then said they had no time set, but believed Christ to be near, preaching the same that they had condemned in others; for unless a person could say forty three, he was set aside. Time passed on till they got hold of the 10th day of the seventh month, (22d of last Oct.) and then they said Christ would certainly come. Some sacrificed their potatoes in the field, and said they thought no person could dig them. A few days after the time, they said the Lord had given the potatoes back to them, and to prove that it was all of the Lord, they quoted the scripture concerning Abraham, when he offered up his son Isaac. (They did not however make their application extend to the ram caught in the thicket.) At this time they would exhort people with great zeal to leave the churches, and there was one church book burnt. One that had belonged to this church told me there were more than eighty members in it. Soon after the 22d of Oct., they said that the Spirit of the Lord had taken its flight from the world. About this time they would have what they called the holy laugh. Some said they should not shed any more tears over sinners. They also got the evidence that it was right to salute

each other with the holy kiss; and sometimes in a meeting one would walk on his or her knees across the floor to salute another. Also, second baptism sprung up among them. They said ungodly men had baptized them; and the preachers would be first baptized, then ordain others to prepare them for the work. They practiced washing feet very often, especially in the evening, and at times kissed each other's feet. They made no difference in this as to sex. "Soon they had a revelation for closing the doors, and would not allow any to come in among them, except those of their own party. Some said they had received light from heaven, that showed them it was their duty to give away their property. At this time, they said they were expecting Christ to come in March; but soon they were confirmed in the belief that the appointed time was the 4th day of April, on account of the visions (?) of a girl. In these visions the Lord with her finger on her hand April 4th, 1845, and then counted over her fingers each one for a day from the time of the vision (so called) to the 4th of April. Some had distressed spells (or pretended to) declaring it was the duty of some particular person to be baptized again. Others said God had clinched their hands and they would not come open till some one or more should be baptized. So they have baptized the 2d, 3d, 4th, and 5th time, and it is said that some of them have been into the water twenty or thirty times, which I do not much doubt, as I am acquainted with some that were baptized twice in one day before they left the water. Yesterday was the fourth. Some were baptized for the dead as I am credibly informed. I say here that their intention is and has been for some two or three weeks, not to speak to any one except their own party. They did not close the doors on the 4th, and apparently took notice of such as went into their assembly. One that was present said they would groan and be in distress for the righteous dead, and go and look out at the window towards the grave yard, and see if the dead were not raised. One said he felt some of the changing power. Some of them commenced waving their hands, and soon began to jump up and down till sweat rolled off from them, and then they stopped, and turned round like a top, and fell on the floor. To day (the fifth) I have heard that one said that the righteous dead are raised and gone home. Time would fail me to tell of all their actions, neither would it be proper to write a full account of them. Suffice it to say that they creep around on their hands and feet, and some of them say that they don't care much about the Bible, for they say that they receive instructions right from the Lord.

If any one should happen to read this that has fostered the spirit of Millerism and come into this community, and has seen the error of his way, it is to be hoped he will repair things as much as possible, and henceforth try to act the part of a consistent Christian. At the present, it is to be feared that some families will be entirely ruined.

JOHN COOK.
Exeter, Me., April 5th, 1845.

For the Morning Star.

Troy, Pa. March 31, 1845.
Brother Burr.—I would inform my friends and brethren, that the good Lord has raised me from a bed of sickness, so that I can ride out again. I was enabled to meet with my church and congregation yesterday, and to speak to them in the name of the Lord. We had a good time. It was the third time only that I have held meetings since the second Sabbath in Jan. last. Dear brethren, pray for me.

STEPHEN KUM.
N. B. Bro. Krum is informed that he need not return the Registers that he speaks of. We have a plenty on hand at present.

Religious Intelligence.

Boston.—Our meetings are well attended and interesting, and our church numbers 40. Brethren we need your prayers, and your help.

E. N.

For the Morning Star.

Revival in Saco, Me.

Bro. Burr.—I wish just to say to the friends of Zion that the Lord is still hovering over this place in mercy. For about five months last past, the spirit of revival has been enjoyed by us, and we think of late there has been an increasing interest felt. The work has been very gradual and solemn, and has been characterized by much weeping and prayer. We have meetings in different parts of the church almost every evening, and often the Lord comes down in mighty power, and the sobs and cries of the distressed mourner are heard in different parts of the congregation, while others are rising and requesting an interest in our prayers. May the Lord carry forward His work.

J. RAND.

For the Morning Star.

Revival in Litchfield & Wales church, Me.

Bro. Burr.—It is well known to many of your readers, that the church in Litchfield and Wales, has for many months been in a state of declension, and severe trial. We have not only had the trials common to religious bodies, but some of the scenes through which we have been called to pass, have been peculiarly grievous. Our number has been reduced about one third, they having gone out from us; but as the manifestations of divine favor demand a grateful acknowledgment, I would inform the friends of Zion that God has recently revived his work in our midst, and caused us to rejoice in the rich experience of his saving love. On March 17th, in accordance with the wishes of the brethren, we commenced a series of meetings which continued some two weeks, daily. During this effort, we were favored with the very acceptable labors of our beloved brother J. Rideout, and best of all, the blessed spirit of truth made us a visit. Every member of the church that attended the meetings was revived or reclaimed, such as had wickedly wandered from the Savior, returned with penitence and confession, and renewed covenant with God and with the church. Several of our Baptist brethren attended with us, and shared largely of the reviving influence. Two souls, we trust, have experienced renewing grace. One has been baptized, and there are several others who are expected to go forward in that ordinance soon. So, notwithstanding all the trials and discouragements which we as a church have met, yet we are with humility and devout gratitude enabled to say, "Hitherto the Lord hath helped us." We will, therefore, thank God and take courage.

Since my return from the east, the first of January last, I have again taken the pastoral charge of this church, and wish all communications for me to be directed to Litchfield Corner, Me.

H. GATCHELL.
Litchfield, April 5th, 1845.

Revival in China Village, Me.

Brother Burr.—It is always pleasing to the children of God to hear of the prosperity of Zion in any Christian denomination. God has a people upon the earth, and when they begin to cry unto him in earnest, for the return of the captivity of Israel—for the conversion of sinners—he is pleased to hearken to their supplications, and to pour out his spirit on the people. It has been here, as elsewhere, rather a low time. Yet, there

have been a few, through all this spiritual declension, weeping Jeremiahs.

The C. Baptists appointed Wednesday, the 19th inst., for a day of fasting and prayer. They commenced weeping and agonizing before the Lord in prayer. The spirit of God began to move upon the hearts of the unconverted. Backsliders began to confess their wanderings from God. Sinners soon began to inquire the way of life and salvation, being alarmed for themselves. The church, as a body, began to wake up to an interest for the salvation of the undying souls of men. The work moved on gloriously. The brethren took hold in earnest; there being but little ministerial aid, their pastor (Eld. B. F. Shaw,) being not able to preach, except occasionally. Soon we began to hear the wailing for the sinners of Zion, and the wailing for the sinners of Zion. We began to hear them call upon their young friends to come and go with them. There have been of those that never entertained any hope that their sins were forgiven, and those that have heretofore indulged a little hope, but never made it known, and those that have wandered far from God, some over twenty that have entertained a hope in the mercies of God. Still the work is going on. Every day brings new cases of anxious inquirers, and of hopeful conversions. In fine, we think there are but few who do not feel more or less upon the subject of the soul's salvation. As I now look over the field, and draw the contrast between its present appearance and that of two weeks since, what a change! Then, the plans of Zion were withering and dying; now, revived and flourishing. Then sinners were thoughtless and hard; now awakened, now rejoicing. Then, the field was dry and parched; now, a fertile plain. Ah! Christians, the Savior is yet on the mercy seat, waiting to be gracious. To God belongs all the praise.

Thine, J. ERSKINE.
China village, Me. March 29th, 1845.

For the Morning Star.

Another Northern Tour.

Having left home Feb. 13th, for the field of my former labors, I arrived at Kingfield on the 15th, seasonably to attend the monthly conference of the 3d church in said town; and was rejoiced to see the brethren again;—a church which I had assisted in organizing, and many of whom I had baptized. But I was still more joyful in finding that the church in general were still holding on their way for heaven. They had passed through some trials since I left, but were then encouraged, and the conference was quite interesting. Having labored with them a few days, I left and went to Anson. Found that our Methodist brethren had a Quarterly Meeting in the place. I attended, and was invited to participate in the usual labors and in administering the Lord's supper. Love and union were enjoyed. "Behold how good and how pleasant it is for brethren to dwell together in unity!" Tarried and labored in visiting and holding meetings, inviting wanderers and sinners to attend the protracted meeting soon to commence, and to come fully decided to seek the Lord with all the heart.

At the time appointed, Elder Russell and Bro. Spiny arrived, and we held the meeting a week with the second Freewill Baptist church, inviting all evangelical orders to unite and participate in the labors. The Lord was with us, and we were enabled to do much good. Those whom I had assisted to seek the Lord and others were seen coming forward and bowing before the altar of prayer. The season was one of much interest. In monthly conference, after some fifty testimonies, we commemorated Christ's sufferings and death in the Lord's supper; brother John Paine, a Methodist, assisting in administering the same. It was an interesting day. Eld. Wm. Paine, pastor of the church, was aged and feeble, being more than fourscore years old, that he attended but one day. While he and brother Josiah Parker, of New Portland, two revolutionary soldiers, and veterans also in the holy war, were filled with the Spirit and ready, like old Simeon in the temple, to depart in peace, and as happy as the most joyful converts. The scene was one of thrilling interest—a shouting season.

I next attended Anson Quarterly Meeting, held in New Portland, and received a blessing in waiting on the Lord with the brethren. The next place I visited were Lexington and No. 2. The church had been very low; but when we came together for conference, the Holy Spirit was ready to bless and we had an encouraging season. After two discourses on the Sabbath by the writer, explaining in the latter the objects and arrangement of the ordinances of washing the saints' feet and communion, we attended to the same. Nearly all the congregation tarried to witness a scene which but very few present had ever seen performed, and but two or three had ever before attended to it; i. e. washing of feet. In the room of its causing lightness, as some might suppose, the season was unusually solemn. Many of the spectators were seen weeping, while those who participated rejoiced. As the brethren came together on Monday, it was truly pleasing to hear their remarks. Said the Elder, "Ever since I went forward in washing feet, I have felt to breathe easily." Said another preaching brother, "I have felt, ever since, the same blessing." I would inform the friends of Zion that God has recently revived his work in our midst, and caused us to rejoice in the rich experience of his saving love.

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On March 17th, in accordance with the wishes of the brethren, we commenced a series of meetings which continued some two weeks, daily. During this effort, we were favored with the very acceptable labors of our beloved brother J. Rideout, and best of all, the blessed spirit of truth made us a visit. Every member of the church that attended the meetings was revived or reclaimed, such as had wickedly wandered from the Savior, returned with penitence and confession, and renewed covenant with God and with the church. Several of our Baptist brethren attended with us, and shared largely of the reviving influence. Two souls, we trust, have experienced renewing grace. One has been baptized, and there are several others who are expected to go forward in that ordinance soon. So, notwithstanding all the trials and discouragements which we as a church have met, yet we are with humility and devout gratitude enabled to say, "Hitherto the Lord hath helped us." We will, therefore, thank God and take courage.

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H. GATCHELL.
Litchfield, April 5th, 1845.

Revival in China Village, Me.

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Thine, J. ERSKINE.
China village, Me. March 29th, 1845.

For the Morning Star.

Another Northern Tour.

Having left home Feb. 13th, for the field of my former labors, I arrived at Kingfield on the 15th, seasonably to attend the monthly conference of the 3d church in said town; and was rejoiced to see the brethren again;—a church which I had assisted in organizing, and many of whom I had baptized. But I was still more joyful in finding that the church in general were still holding on their way for heaven. They had passed through some trials since I left, but were then encouraged, and the conference was quite interesting. Having labored with them a few days, I left and went to Anson. Found that our Methodist brethren had a Quarterly Meeting in the place. I attended, and was invited to participate in the usual labors and in administering the Lord's supper. Love and union were enjoyed. "Behold how good and how pleasant it is for brethren to dwell together in unity!" Tarried and labored in visiting and holding meetings, inviting wanderers and sinners to attend the protracted meeting soon to commence, and to come fully decided to seek the Lord with all the heart.

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